Ukrainian Catholic Youth Organization

ЮНАЦТВО



YOUTH

Жовтень 1950 October
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"Hope of the Church"

His Eminence B. Cardinal Griffin, Archbishop of Westminster, England, told the Young Christian Workers silver jubilee congress in Brussels, Belgium, that he placed his greatest hope in them for the welfare of the Catholic Church. The message was read to the congress of 100.000 members from all over the world.

"You live in an age that is twisted out of its true pattern", said the Cardinal. "Among such people you shine out, beacons to the world, upholding the message of light.

"I believe in the Young Christian Workers, because it has proved, by the way it has adapted itself to the problems and needs of England, by the fruit it has shown, that is has had and will continue to have a tremendous Christianizing influence on the life of England and the English pepole.

"The coming of organization at this point in history is truly providential and I believe fulfils a prophecy made by my illustrious predecessor Cardinal Manning nearly 60 years ago.

"The twentieth century, — Cardinal Manning said — will be the day of the people... the coming age will belong neither to the capitalist nor to the commercial classes, but to the people..."

"Be that as it may, I believe with Cardinal Manning that 'the true home of the Church is with the people,, and I am convinced that it is our sacred duty to assist in every way possible to prepare the coming generations of young workers for their mission in life, to encourage them in an active way to play to the full their part in the mission of the Church. It is a part which primarily belongs to them — the mission to bring Christ in to the factories, workshops, streets and homes of the workers..."

Faith Not for Sale

Brothers Refuse Bequest Demanding Apostasy

Two young Catholic men. John David Bradley, 23 and Brian Michael Bradley, 21 of Toronto,, have foregone a bequest of approximately $10,000 from an aunt, made to them on condition that they joined a Protestant church before the end of this year. The testator was the late Ambia Lila Going, who lived in Petersborough, Ont. She died thirteen years ago and stipulated that the money should accumulate in trust untill the young men were of their present age. If only one of the brothers accepted he was to get all the money. If both refused it the money was to go to the United Church of Canada.

The brothers have never had the thought of abandoning their faith for the legacy. It was only for the sake of clarifying the legality of the will that it was taken before Chief Justice McRuer who ruled that the will is valid.

The elder brother works for an oil company in Toronto; the younger is a medical student at Western University.

(The Can. Reg.)

SACRED HEARTH RADIO PROGRAM

The Voice of the Apostleship of Prayer Canadian Stations

ONTARIO				
Brantford (1380)	CKPC	Tues.	4.00 p.m.
Hamilton (1150)	CKOC	Sun.	9.45 a.m.
Oshawa (1240)	CKDO	Sun.	8.00 a.m.
St. Catharines	CKTB	Sun.	8.30 a.m.
Sudbury (790)	CKSO	Sun.	10.30 a.m.
Toronto (580)	CKEY	Sun.	7.30 a.m.
Windsor (800)	CKLW	Sat.	4.30 p.m.
Kitchener	CFCA	Sun.	2.00 p.m.
SASKATCHEWAN				
Regina (620)	CKCK	Sun.	11.15 p.m.
ALBERTA				
Grand Prairie	CFCP	Sun.	4.30 p.m.



ЮНАЦТВО
YOUTH

Рік VI. Число 10. Едмонтон, Алберта Жовтень, 1950

Thanksgiving Day

Our country is blessed with various holidays. Many of these are quite universally observed, to say nothing of various numerous picnics, unions and fairs which we all love to attend.

But of all these holidays and festivities, Thanksgiving Day holds first place in our hearts and is celebrated with a peculiar enthusiasm.

This autumn festival is observed as a recognition of the favors received from Almighty God in the return of the fruits of the earth and the other temporal blessings without which it would be impossible for this or any nation to exist.

It is during this season each year that our thoughts travel back to our brave forefathers who survived the hardships of the bleak Canadian winters and reaped the fruits of their summer toil and gathered to render thanks to God for the bountiful harvest, health and strength He bestowed upon them. We can but imagine their gratitude - filled noble hearts of these famous pioneers, when they witnessed the rich results of their first, second and later years of work in this new country.

Naturally enough, in the observance of this holiday, we, as individuals, will have our own special reasons for thankfulness.

But it is to be feared that the religious observance of this day is on the wane, and it is to be regretted that the secular features seem to most people to be of more importance. We should, therefore, strive to make it more definitely religious, by attending Holy Mass, and in our private and personal devotion stressing the thought of rendering humble thanks to God for all that He has done for us.

Gratitude is a virtue as noble as it is rare, and while we are eager to beg God for favors and blessings, we are less ready to render thanks to Him when He has granted our prayers.

We may be sure that if we fail to appreciate our individual blessings, we unfit ourselves to receive more of them.

So the lessons of Thanksgiving Day are very plain and simple, and very necessary. Let us try to make up for our lack of thankfulness by keeping it in a truly religious and patriotic spirit, for in doing so we shall be making ourselves better Christians and better Canadians.

— E. B.

До Зарядів і Членів У. К. Ю. Західного Ексархату

В минулому році організаційної праці всі відділи й члени У. К. Ю. в Західному Ексархаті зробили багато гарних і похвальних діл. Можемо похвалитись осяганій праці наших відділів. Про много осягів ми читали, або чули, але багато більше осталось без згадки в пресі, але добре діло остаєсь завжди й у своїх наслідках триватиме довго між нашою молоддю.

Нашим зарядам і членам поодиноких відділів належиться. признання і ґратуляції.

Перед нами знову новий сезон організаційної праці. Треба забиратись відразу з повним розмахом, щоб того часу не змарнувати, а використати для добра, для корисної праці.

Що треба зробити?

1) Найперше з початком найдальше до кінця жовтня треба **вибрати новий заряд** на слідуючий рік. До заряду вибрати членів що надаються до проводу, всіми люблених, активних, і готових на все, щоб даний відділ вповні виконав своє завдання.

2) Треба **начеркнути** собі **плян праці** відповідно до обставин і можливостей в даній парохії.

3) **Поділити працю** між всіх членів. Дати кожному більше, як може виконати. Тому треба вибрати чотири комісії: Духовну, культурно-освітну, спортово-забавову й суспільно-горожанську.

4) Збори У. К. Ю. **відбувати** бодай **два рази** на місяць в точно означенім дні й годині. Збори раз на місяць відбувати показується зовсім непрактично й для відділу погубно.

5) На зборах повинен бути парох даної місцевини, якщо можливо дати **короткий виклад,** щоб члени завжди щось навчились на кожних зборах. Можна **перечитати** відповідну статтю з "Юнацтва" або відповідної книжки.

6) Кожний відділ мусить бути сцентралізований й найперше **виповнити свої обовязки** зглядом своєї організації, себто треба до Провінціонального Заряду вислати імена й адреси нового заряду й всіх членів, та річну вкладку приписану статутом У. К. Ю.

7) Кожний відділ обовязаний **вислати делеґатів** на Головний Зїзд У. К. Ю. і виконати ухвали Зїзду й поручення Головного Заряду.

8) Кожний член відразу повинен **зложити** свою **членську вкладку** і стати дійсним членом та щойно тоді може мати голос на зборах і бути вибраним до заряду, чи до одної з комісій.

9) Кожний член є **передплатником** "Юнацтва" і читає його, щоб поглибити своє знання і поширити свій світогляд.

10) У. К. Ю. працює на засадах **Католицької Акції.** Тому, ні заряд, ні члени нічого не зроблять без поради й апробати свого місцевого о. Пароха, який є місцевим провідником У. К. Ю.

Бажаємо Успіхів

Дійшла до нас вістка, що Пр. Бр. Методій, Ч.Б.Х.Ш. зістав перенесений на професора до Монтреялу.



Через довший час Бр. Методій учителював у Колегії св. Йосифа в Йорктоні й виховував українських хлопців на свідомих католиків і свідомих українців. Тепер працює в Монтреялі, між чужинцями, але сподіємось, що й там він знайде спосіб, щоб впливати на нашу молодь.

Бр. Методій всеціло посвячувався справам виховання молоді й завжди брав живу участь в житті організації У.К.Ю., промовляв на зїздах і зборах, де тільки мав можливість.

Цей великий любитель молоді прислужився багато також і для "Юнацтва". В кожному числі нашого журналу можна знайти цінні дописи, що вийшли зпід його пера. Він старався, щоб усі хлопці, що перебували в Колегії св. Йосифа, були передплатниками "Юнацтва".

У. К. Ю. в Саскачевані взагалі, а Йорктон і околиця зокрема, з перенесенням Бр. Методія стратили великого приятеля й організатора. Та віримо, що Бр. Методій і в Монтреялі не всидить тихо й що незабаром почуємо звіти про його діяльність на сході. Сподіємось також, що й на дальше не забракне його статей в нашому журналику.

"ЮНАЦТВО" дякує Бр. Методієві за дотеперішну поміч і співпрацю та бажає великих успіхів на новій позиції.

КОНФЕРЕНЦІЯ СВЯЩЕНИКІВ



Преосв. Владика Кир Ніль, ЧСВВ, в окруженні священиків Західного Ексархату, на конференції в Мондер, Алта. — Багато їх... старших і молодших... А все таки і сьогодні правдиве слово Господнє, що: "Жниво велике, а робітників мало. — Може з вас, Юнаки кличе Господь кого до великого діла? Роздумайте... і спробуйте.

Don't Forget the Rosary

October is the month of goldenrod and field asters, the flowers that are called the stars of autumn. It is also the month of roses — spiritual roses with which we lovingly crown the Queen of Heaven. In other words, it is the month of the Most Holy Rosary, that beautiful prayer in which we meditate on the chief events in the lives of Our Lord and His Blessed Mother.

In the Joyful Mysteries we think of Jesus' becoming Man and giving Himself up to Mary's care. In the Sorrowful Mysteries, we dwell on the price Our Savior paid to free us from the guilt of sin. The Glorious Mysteries remind us of heaven, our eternal home, where Jesus went to prepare a place for us. If we say the Rosary faithfully and with devotion, we endear ourselves to Our Lady.

By meditation on the lives of Jesus and Mary, we are inspired to follow their holy example. We learn to be humble, obedient, and pure; to love everyone; to be patient in time of sorrow. We learn too, to hope in the promises of Our Lord and to will for ourselves only what God wills.

It was largely because he said the Rosary frequently that St. Conrad of Parzham obtained the grace to lead a life of great holiness. When a young boy, he used to recite the Rosary as he walked to school, and he persuaded his playmates to follow his example. Afterwards he became a Saint of God.

Let us, in the month of October, imitate St. Conrad, and recite the Rosary frequently, at least once each day. When we say the Rosary, we make our Guardian Angel very happy. For he knows how Mary rewards those who honor her as Queen of the Most Holy Rosary. Y. C. M.

LAUGH WITH US

"You're charged with throwing your mother-in-law out of the window. Guilty, or not guilty?"

"Guilty, your honor. I did it without thinking."

"That's no excuse. You might have hit somebody on the head."

* * * * *

A taxicab passenger, arriving at his destination, paid the fare but did not tip the driver.

"You forgot something", said the driver.

"What?" asked the passenger in honest bewilderment, slapping his pockets and peering back into the cab.

"Your bagpipes," retorted the driver.

* * * * *

A three year-old boy cried bitterly as a large friendly dog bounded up to him, licking his hands and face. "What is it?" asked his mother. "Did he bite you?"

"No", came reply, "but he tasted me."

A class was asked to write an essay on Quakers. One little girl closed hers in this fashion: "Quakers are very meek people who never fight and never answer back. My father is a Quaker — but my mother isn't."

* * * * *

A thief was arrested when the police recognized his handwriting on a note which said: "Next time don't leave a broken window for me to get in through." The authorities had a word of advice for him: "Next time don't leave a note".

* * * * *

If those flying saucers contain coffee, that might explain why they're sky-high.

* * * * *

A feminine passenger had boarded the bus after the light had gone out. A tall man standing near her asked if he could help her find a strap.

"Thank you," she replied, " but I have already found one".

"Then I wonder if you would mind letting go of my necktie."

How to Study Efficiently

(Rev. Brother Methodius, FSC, former member of St. Joseph College teaching staff, has, may we so say, sacrified his life for the benefit of studying youth. In his Religious Bulletin, edited weekly for St. Joe's students, Brother Methodius gave them some very sound advice regarding every students' problem — "How to Study Effectively". May the reprint of this article be of great help to all Youth student-readers and we are sure that they all will be very grateful to Brother Methodius for his detailed outline of "How to Study Effectively" —Editor's note).

I — Introduction

Usually, before a person decided to do something worth while, there is a long process of thought in his mind. The process in most cases is as follows: (1) I won't; (2) I can't; (3) I wish I could; (4) I think I might; (5) I can; (6) I will; (7) I did.

Most persons do not go through the whole process. They stop at the second step. They stop at "I can't". And so they remain stranded while other men push in front of them.

Success in study depends chiefly on three factors: —

(a) **Intelligence** — your mental ability, which is inherited. You cannot do much about it.

(b) **Effort** — both mental and physical, which is acquired, and

(c) **Technique** — your attitudes and habits with regard to think and study, which is also acquired. These last two factors may be developed to a very high degree by will power.

II — Controlling Physical and Mechanical Factors in Studying

a) Good physical condition is necessary; have regular time for sleep, rest and exercise.

b) When studying do not face the window; do not allow artificial light to shine directly into eyes.

c) Sit on a chair beside a desk; don't scrawl over a bed or on the floor.

d) Provide all necessary equipment before sitting down to work, — pen, ink, blotter, pencil, ruler, eraser, paper, etc.

e) If possible, study always in the same place; a place-study habit helps.

f) Have a definite plan for each day, for each week; a time-study habit helps.

g) Plan a definite subject for each spare period, for each "homework" period.

h) If it is at all possible, prepare an assignment the night you get it. It is easier to do the work you have been doing that same day; the assignment is fresh in your mind. (You forget most of what you are going to forget during the first 24 to 48 hours).

i) Avoid interruption.

III — Controlling Attention

a) The reluctance to begin mental work wasted a great deal of time.

b) Force yourself to take the attitude: "I must do this, I can do it, and I will do it".

c) Don't dawdle — begin work promptly.

d) Ignore distractions from without; don't look up when others persons come into the room.

e) You can't study and listen to the radio at the same time. You either alternate your attention between work and radio, or both are out of the focus of attention.

f) Ignore distractions from within.

Don't day-dream; it belongs to childhood stage; grow up! If you have personal problems, take time out and solve them — do not let them intrude on your study.

g) Do not worry while studying; don't get excited or flustered.
h) Have a motive for studying, it gives you interest in your work, and interest is a key to expertness.
i) Don't do your work just to get it over with — have the intention to learn and remember it.

IV — Some Rules for Studying

a) Try to understand the aim of your studying.
b) Make a rapid survey of assigned material and get a layout of the whole task.
c) Study alone unless absolutely sure the time spent with others is MORE efficiently spent than when alone.
d) Learn to separate big ideas from little ones.
e) Learn to organize topics into headings and sub-divisions "Good thinking is organized thinking".

V — Mastering Textbooks

a) Mentally review each paragraph as soon as read. A paragraph expands a single thought.
b) Learn to distinguish facts from opinions.
c) Memorize definitions, rules and formulae — provided you understand them.
d) Memorize a poem by the whole method rather than a verse at a time.

VI — Efficient Reading.

a) "Efficient reading means reading with good comprehension and speed".
b) Good eye movements underlie efficient reading. The eyes can be trained to become more efficient.
c) A good reader may be able to recognize four or five words in a sisgle glance.
d) The best way to improve eye movements is to read a good deal of interesting material with keen attention.

VII — Note Taking

a) Try to take down the important points during a lesson or a lecture.
b) Learn to use abbreviations of your own.
c) Use a colored pencil to underline the most important ideas.

VIII — Reviews

a) Plan some time for review each week.
b) Begin reviews for examinations well before the examinations begin — at least two weeks before the quarterlies, and four weeks before the finals.
c) Try to anticipate the questions on the examination papers by thinking over the course and picking out what you regard as the important points.

IX — Examinations

a) When taking an examination put everything else out of mind.
b) Read your questions **Carefully.**
c) Plan your answers — don't write down whatever comes into your head in any order.
d) Budget your time.
e) Unless told otherwise, leave a question you find difficult to answer and go on to the next, coming back to the first one later.
f) Set your answers distinctly by the number of the question and subquestion.
g) Don't "pad" in an effort to substitute **Quantity** for **Quality.**

Two women were preparing to board the air liner. One of them turned to the pilot and said, "Now, please don't travel faster than sound. We want to talk".

Танцювала Риба з Раком

Всі молоді дівчата й хлопці люблять танцювати. Білі, жовті, чорні й червоні — всі. Кучеряві, простоволосі, бльондини, брунети й лисі — всі. Прості, криві, великі й малі — всі. Нежонаті, жонаті, старі й молоді — всі.

Всіх сверблять пяти, як музика висквaрить якої підскочної. Мало є таких, що не можуть відважитись, або зовсім не люблять і уважають гуляння за безцільні обертаси.

Я своєї думки висказувати не хочу, бо маю іншу річ на думці. Хочу пригадати зарядам і членам У.К.Ю., що організація не є на те, щоб завжди робити собі "ґуд-тайм". Завжди гуляти, партії справляти, на прогульки їздити, тощо. . . . Не треба належати до організації, щоб мати "ґуд-тайм". І це не можна назвати працею в організації. Це тілько одна частина й то послідна, яко нагорода за тяжку працю. В організації ми маємо вчитись, виховуватись, освідомлятись релігійно, національно, і суспільно, щоб ми були людьми засад, дисципліни, характеру й поваги, а не розтріпані і підстрілені фуркала. Фіть! Фіть! Ні з ким поговорити, а не то працювати.

А при чім тут заголовок: "Танцювала риба з раком." Що це має означати?

Відповідь коротка й ясна.

Кілько риба з раком натанцюють, тілько само зроблять члени організації, що приходять тілько на забави й "ґуд-тайм", а на збори тілько тоді, як мають по зборах їхати на прогульку, а на пробу співу тоді, як мають їхати десь, або виступати з концертом на сцені. Такі члени тілько само вам користі принесуть, чи наспівають, що риба з раком натанцюють.

Такий член донічого й в організації торби січки неварта.

Риба — це сотворіння, що живе в чистій жерельній воді. Пливе проти води. Перепливає і перескакує через водопади й пороги та змагається до жерела де вода холоднiша, чистіша й свіжа. А пливе завжди вперед і догори.

Добрий член У. К. Ю. також має взнеслу ціль і до тієї цілі стремить. Члени У.К.Ю. мусять йти проти води трудностей і поборювати пороги перешкод, щоб дійти до означеної цілі. Чим більше член працює тим більше трудностей поборе й поступить дальше вперед.

Рак — це сотворіння лініве, сидить в болоті. Має тверду шкірускаралупу й в ній сидить. Вперед ні кроку не робить, а тілько суниться взад з болота в болото. З раком треба дуже обережно обходитись, бо своїми кліщами може скалічити тобі пальці. Коли кинути його в гарячу воду, то червоніє. Може зі злости.

Скілько нашої молоді нагадує нам нещасного рака. Живе без цілі й повзається в болоті розпусти, пиянства, лінивства й безбожности. Обережно треба з ними обходитись, бо можуть тобі голову розбити. Червоніють зі слости, але встиду не мають.

Треба нам таку молодь рятувати. Затягнути в ряди У.К.Ю., дати працю і помогти їм стати добрими членами У.К.Ю. і корисними членами суспільства.

В кожній околиці знаходяться риби (добрі члени У. К. Ю.) і раки (байдужна молодь). Одні хочуть працювати в організації, хочуть вчитись, вироблятися і приготовлятись на корисних людей. Другі байдужі й нічого не хочуть. А як прийдуть на збори, то хіба на те, щоб клопіт робити.

Якщо добрі члени будуть чикати, щоб всі записались в члени й тоді можна створити відділ, бо то мають

(Докінчення на стороні 10-ій)

The Power of Love

"He that soweth in spirit, of the spirit shall reap life everlasting". (Gal. VI. 8)

The highest and most important of all virtues is LOVE. God Himself is the source of all noble love. To love, means to wish someone success, satisfaction and happiness. Love is a natural craving of a human heart. Man was born to love and to be happy here, and thus merit eternal happiness which consists in loving God forever.

People cannot live without love. All virtues and all vices come from love. Good and evil, inclination and duty, Heaven and hell strive for the mastery in the human heart. This fierce battle is raging within us. In this spiritual warfare the stakes at issue are of infinitely great value to each one of us. Because we are contending not for earthly but for heavenly possession, not for temporal but for eternal gains. The reason governs but in all cases love leads us in our efforts and is the main factor in acquiring good or evil.

Love is the greatest power in life. Noble love gave the world many learned men and women; every genius is a fruit, a consequence created by love; millions of heroes who give their lives for a worthy cause is nothing else but a noble love-in-action; millions and millions of Martyrs and Saints in the Catholic Church throughout all ages is a steady creation and consequence of pure love of God. History proves that love is all-powerful.

But love, if not controlled, could be blind. As a passion love leads to ruin of all noble feelings, not to happiness. Ignoble love is the cause of all chaos in public life, of all betrayals, revolutions, illegal strikes, disobedience, murders, robberies and other vices; lowly love ruins the welfare of individuals, of families, communities and of whole nations. All divorces, suicides, all public and private crimes are fruits of uncontrolled self-love. What ruined the hearts of millions of young boys and girls who had chances to be famous and happy? The reason of their failures was the uncontrolled passion of love.

If the world would be controlled by pure love, it would be Heaven on earth. There would be no need of police, judges, jails, etc. Love breeds and defends justice. It leads to happiness, although limited, here on earth. Ignoble love leads to ruin, to sin.

As a fact love is something most actual, most important in life. We must love. But our love must be based on the teaching of Christ, on higher motives. If we have low motives, our love will be lowly sinful.

So, raise our hearts, and ask Our Lord to inflame them with heavenly Love. God alone can quench our restless aspirations for complete and perfect happiness. "We are made for Thee, O Lord," says St. Augustine, "and our heart is restless and dissatisfied until it rests in Thee."

Not only missionaries and nuns, not only soldiers on the battle fronts, not only nurses, good mothers, teachers and medical doctors have ample occasions to practice noble love. Everyone of us, everyday, on all occasions has chance to show and practice brotherly love. Remember, that we are worth as much as we can give. We can give as much as we can love. AND OUR LOVE IS WORTH AS MUCH AS THE MOTIVE WHICH LEADS US TO LOVE.

Father Victor

ЕДМОНТОН, АЛТА.



П-во Віра і Богдан Боцюрків.

Молодята повінчались в катедральній церкві в Едмонтоні 26 липня, ц.р. в присутности великого числа приятелів і гостей. Благословив їх на нову дорогу життя Впр. о. Ігумен С. Шевчук, ЧСВВ і о. В. Сорока, ЧСВВ. Весільна гостина відбулась в Українському Нар. Домі.

Пані Віра брала визначну участь в житті У. К. Ю., була також головою едмонтонського відділу тоїж організації. Пан Богдан це знова визначний працівник в організації МУН.

На новій дорозі життя обом молодятам складає сердечні побажання "ЮНАЦТВО".

Every Day of Our Life

The whole year, divided into several ecclesiastical seasons, is dedicated to Jesus. During Advent the Church prepares her people for Christ's coming. The season following Christmas and preceding Lent is dedicated to His childhood; Lent to His suffering and death: the Easter season to His Resurrection; the long period between Pentecost and Advent to His teaching and exhortations. The days of the week are dedicated to Jesus and to His saints. Every Sunday is the Lord's day.

In a similar manner we should live for Jesus always and be united to Him 1) in our work; 2) in our recreation and 3) in our trials and sufferings.

1). There is a universal tendency to divorce religion from the affairs of daily life, and this tendency results in giving to the world and to the devil most of man's time, most of his thoughts, nearly all his energy — while every moment should be related to the eternity which is so near for every one of us.

We, influenced by the spirit of the world, act as though religion has place only in the churches, that it has no place in business, work, recreation or in politics. Outside a few minutes at prayer morning and night, religious practice is relegated to Sundays. We go to Mass on Sunday morning and spend the balance even of that day in the most worldly manner.

It is impossib'e for us to serve God and Mammon. Does it satisfy God if Mammon be worshipped six days and He only one? We should, therefore, consecrate our daily work to God, perform it in the spirit of prayer in union with Jesus, who made the glory of God the object of all He did. We should renew our good intention every morning, noon and evening.

2). In the middle ages people everywhere greeted one another with some Christian salutation. In monasteries and convents the Religious rise at an early hour every morning after having kept unbroken silence from the time of night prayer the previous evening. They betake themselves often before dawn to the chapel to pass a whole hour in prayer and meditation; they assist at Holy Mass and receive Holy Communion daily; their labor and recreation are consecrated to God; they listen to spiritual reading while they eat; they make several visits to the Blessed Sacrament between work and study, between work and recreation.

While we cannot so apportion our time, we can follow the religious at least in principle. We can sign ourselves with the sign of the cross on awakening, fall down on our knees for a minute to adore our God and to offer the new day to Him with all that it brings. We will then at least avoid such recreation, after work, as would be unworthy of one who would honor God in all things. We can aim at being a good example to others in speech and manners, in avoiding sin and scandalizing conversation or pleasure or amusement.

We can read from a good book ten or fifteen minutes before or after saying our night prayers, and go to sleep saying the Rosary, or asking our Guardian Angel to keep vigil over us throughout the night.

3). Why should we not convert sickness, trials and sufferings into profit? If these must be borne, why make them harder by impatience, discouragement , and complaint? Why not accept them in the spirit of love, the spirit in which God sends them to us? God, Who is goodness and love itself, would not afflict His children with pain and sorrow if these could not be turned into gladness and eternal joy.

Never forget that the principal part of us, our soul, being a spirit, should possess spiritual life; the because our soul was not made for this world, but for Heaven, which can be reached only by supernatural means, it should never be without the supernatural life. It should, therefore, always be free from sin, its life should be nourished by prayer, Sacraments and good works.

It should be our habit to be loyal to God, and to perform in His name whatever we do, and to endure, out of love for Him, whatever trials and afflictions are sent to us every day of our life.

An English seaman was fined for stealing a four-and-a-half-gallon beer barrel. When arrested, he said: "I made a terrible mistake. It was empty."

* * * * *

The time you need patience most is when you lose it.

ТАНЦЮВАЛА РИБА З РАКОМ

(Докінчення зо сторони 7-ої)

всі працювати, а не лише декотрі, то моя практична порада така: У вас відділу У.К.Ю. ніколи не буде. Шкода пробувати. Ліпше відразу зачинайте співати пісню: "Танцювала риба з раком."

Калґари, Алга., Увага!

За старанням заслуженого й дорогого о. пароха Н. Дрогомирецького, відбудуться в Калгарі, Алта, від 9-го до 12 листопада, 1950 року

Триднeвні Реколекції
для молоді
і Окружний Зїзд У. К. Ю.

9 й 10 вечером — місійні науки.

11 вечерóм — Сповідь і Наради У.К.Ю.

12 рано — Спільне Св. Причастя і спільне снідання.

— по обіді — головна частина Зїзду: — наради, промови, дискусії, уложення пляну праці, тощо...

Провідником реколєкцій буде Впр. о. Севастіян Курило, ЧСВВ, Духовний Провідник У.К.Ю. Західного Ексархату. На зїзді будуть також представники провінціонального заряду У.К.Ю. з Едмонтону.

Вся молодь з Калґарі й околиці повинна обовязково взяти масову участь і в реколєкціях і в зїзді.



МОНДЕР, АЛТА.

П-во Зоня і Павло Іваськів.

Зоня Фірманюк і Павло Іваськів повінчались в Мондерській церкві, по відправленій в їхньому намірені Службі Божій — дня 1 липня, 1950. Бажаємо "Многих літ".

No Parking, Please

Вакаційний час вже скінчився. Кожний, як кого стати старався скористати, зі своїх вакацій. Одні той час пересиділи вдома коло тата й мами. Другі відвідали когось з родини далеко від дому. Треті обїхали великі простори, щоб побачити різні міста, околиці й гори. Інші мокли в сірчаній воді, щоб позбутись ревматизму. Ще інші особливо з фармів їхали до міста, а з міста на фарми на свіжий воздух. Деякі їхали на літні курси й вчились, або помагали вчити дітей катехізму й рідної мови. На всякий случай кожна дівчина, кожний хловець в часі вакацій чимось занимався. Вакації скінчились. Всі вернулись до своєї щоденної праці, чи до школи.

З кінцем вакацій зачинається також організаційна праця. Оживлюється праця і по всіх відділах У.К.Ю. Зачинають скликати збори, приготовляти плян праці, вибирають і доповняють заряди, рухаються і зачинають йти вперід.

No Parking, Please!

В праці по відділах У.К.Ю. треба всюди вивісити цей афіш, бо коли тільки праці перед нами то нема часу стояти на місци. Треба йти вперед разом зі всіми живими й діяльними відділами У.К.Ю.

No Parking! No Speed Limit.

ЛЕДУК, АЛБЕРТА

Дня 27-го серпня п-во Василь і Тетяна Ханас обходили 50-ліття свого подружого життя. Службу Божу правило трьох отців: Д. Джиґолик, Б. Слобода й С. Курило. По Службі Божій о. С. Курило уділив Ювілятам благословення.

Вся родина й сусіди зїхались до дому п-ва Ханасів де відбувся бенкет в честь ювілятів. В часі бенкету промовляли: Впр. о. Т. Добко, Протоігумен ЧСВВ.; Пр. о. С. Курило, парох і п. М. Крупа. Відчитані також гарно прикрашені адреси від дітей і Сестри Йосафати, а рівнож вручено цінні дарунки від дітей і гостей.

Двох синів п-ва Ханасів вступили до манастиря ОО. Василіян, це: Впр. о. Методій Ханас і Брат Йосафат. Впр. о. Ігумен Й. Тимочко й Сестра Йосафата — це брат і сестра п-ні Ханас.

З нагоди золотого ювілею своїх родичів, п. Федько Ханас жертвував $5.00 на наш жрнал — "Юнацтво".

"Юнацтво" бажає достойним Ювілятам щастя, здоровля і Божого благословення — дочекатись ще й діямантового ювілею.

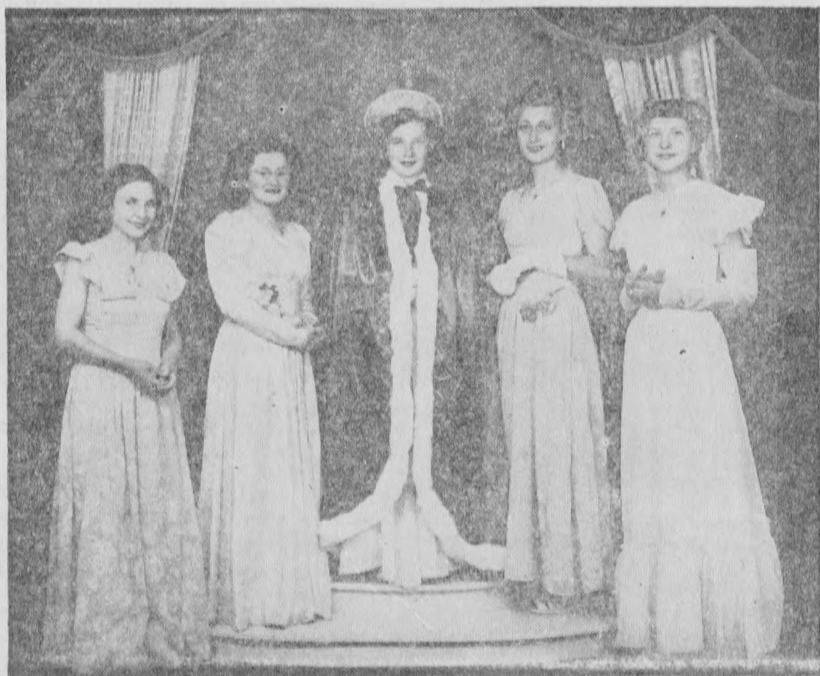
МИРНАМ, АЛТА.



П-во Ольга й Омелян Фундитус.

Молодята повінчались в церкві Усп. М. Б. в Мирнам, Алта, 25 липня ц.р. Пані Ольга (Кіт) була визначною і працьовитою членкинею відділу У. К. Ю. в Мирнам. Молодій парі "Юнацтво" бажає великого Божого благословення і многих літ.

РАМА, САСК.



Контестантки міжпарохіяльного карнавалу, що відбувся в Рама, Саск. дня 16 липня ц.р. З ліва: Ф. Позняк з Доброводів, А. Шинківська з Курокі, М. Пешко (королева) з Куликова, М. Рудик з Рами, С. Якимишин з Тязева. Бракує не знимці Н. Козакевич з Рами.

You and Your Personality

By FATHER VICTOR

THE CHOLERIC TEMPERAMENT

DARK SIDE OF THE CHOLERIC TEMPERAMENT

1) **Pride** which shows itself in the following instances:

a) The choleric is FULL OF HIMSELF. He has a great opinion of his good qualities and his successful work and considers himself as something extraordinary and as one called upon to perform great feats. He considers even his very defects as being justified, nay, as something great and worthy of praise; for instance, his pride, his obstinacy his anger and other defects are being protected as good qualities, as virtues.

b) The choleric is very STUBBORN and OPINIONATED. He thinks he is always right, wants to have the last word, tolerates no contradiction, and is never willing to give in.

c) The choleric has a great deal of SELF-CONFIDENCE. He relies too much upon his own knowledge and ability. He refuses the help of others and prefers to work alone, partly because he does not like to ask for help, partly because he believes that he is himself more capable than others and is sure to succeed without the help of others. It is not easy to convince the choleric that he is in need of God's help even in little things. Therefore he dislikes to ask God's help and prefers to combat even strong temptations by his own strength. Because of this self-confidence in spiritual life the choleric often falls into many grievous sins. This trait is one of the main reasons why so many cholerics do not acquire sanctity in spite of great efforts. They are infected to a great extent with the pride of Lucifer. They act as if perfection and heaven were not in the first place due to grace but to their own efforts.

d) The choleric despises his fellow man. To his mind others are ignorant, weak, unskilled, slow, at least when compared with himself. He shows his contempt of his neighbor by despising, mocking, belittling remarks about others and by his proud behavior toward those around him, especially toward his subjects.

e) The choleric is DOMINEERING and INORDINATELY AMBITIOUS. He wants to hold the first place, to be admired by others, to subject others to himself. He belittles, combats, even persecutes by unfair means those who dare to oppose his ambition.

2) ANGER:

The choleric is vehemently excited by contradiction, resistance, and personal offences. This excitement manifests itself in harsh words which may seem very decent and polite as far as phrasing is concerned, but hurt to the core by the tone in which they are spoken. Nobody can hurt his fellow man with a few words so bitterly as a choleric person. Things are made even worse by the fact that the choleric in his angry impetuosity makes false and exaggerated reproaches, and may go so far in his passion, as to misconstrue the intentions and to pervert the words of those who irritated him, thus, blaming with the sharpest of expressions, faults which in reality were not committed at all. By such injustice which the choleric inflicts in his anger upon his neighbor he offends and alienates his best friends.

The choleric may even indulge in furious outbursts of anger. His anger easily degenerates into hatred. Grievous offenses he cannot forget. In his anger and pride he permits himself to be drawn to actions which he knows will be very detrimental to himself and to others; for instance, ruin of his health, his work, his fortune, loss of his position, and complete rupture with intimate friends. By reason of his pride and anger he may totally ignore and cast aside the very plans for the realization of which he has worked for years. Practice has proved that the choleric prefers to die rather than to humble himself.

3) DECEIT, DISGUISE and HYPOCRISY As noble and magnanimous as the choleric is by nature, the tendency to pride, and self-will may lead him to the lowest of vices, deceit and hypocrisy. He practices deceit because he is in no way willing to concede that he succumbed to a weakness and suffered a defeat. He uses hypocrisy, deception, and even outright lies, if he realizes that he cannot carry out his plans by force.

4) LACK OF SYMPATHY. The choleric, as said above, is a man of reason. He has two heads but no heart. This lack of human sentiment and sympathy is, in a way, of great advantage to him. He does not find it hard to be deprived of sensible consolations in prayer and to remain a long time in spiritual aridity. Effeminate, sentimental dispositions are repugnant to him; he hates the caresses and sentimentality which arise between intimate friends. False sympathy

ВЕГРЕВІЛ, АЛТА.



Посвячення хрестів на новій церкві.

Посвячення довершив Преосв. Кир Ніль, ЧСВВ., 10 вересня, ц.р. Віримо, що вегревільська молодь брала й бере велику активну участь в будові нової церкви. Бо інакше, хоч і гарна вона, то кому буде, коли забракне в ній нашої молоді?

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cannot influence him to neglect his duties or abandon his principles. On the other hand, this lack of sympathy has its great disadvantages. The choleric can be extremely hard, heartless, even cruel in regard to the sufferings of others. He can cold-bloodedly trample upon the welfare of others, if he cannot otherwise reach his goal. Choleric superiors should examine their conscience daily, to discover whether they have not shown a lack of sympathy toward their subjects, especially if they are sickly, less talented, fatigued, or the interior-complex type. Cholerics also do not want others to sympathize with them. In regards to others cholerics possess great abilities and are capable leaders, but have not a heart nor feelings to understand those with whom they communicate, work and live.

ТОРОНТО, ОНТ.



Молоді пластуни складають присягу вірности Богові й Батьківщині. Допоможи Боже також і так вірно її заховати.

КАЛМАР, АЛБЕРТА

В неділю, 17-го вересня, родина й приятелі улаштували п-ву Василієві й Марії Гайдук гарну несподіванку, з нагоди срібного ювілею подружжя. На Службі Божій вся родина приступила до св. Тайн, а по Службі Божій о. С. Курило уділив Ювілятам благословення.

В часі бенкету промовляв о. С. Курило, ЧСВВ., а господарем був п. В. Курило. Діти й гості обдарували Ювілятів гарними дарунками, за що Василь і Марія Гайдук всім щиро дякували.

З тої нагоди п. В. Курило закликав до збірки на "Юнацтво" й "У. В." Збіркою, що принесла $30.05, занялись пані Сікора й Мелих. З того на "Юнацтво" призначено $20.05.

"Юнацтво" бажає шановним Ювілятам много щасливих і веселих літ.

До Членів У. К. Ю. в Канаді

Ми всі члени У. К. Ю. в цілій Канаді розвочали велику кампанію, щоб дати до рук нашій молоді наш орган "Юнацтво". Ввесь успіх цієї кампанії залежить виключно від нас самих. Ніхто за нас цього не зробить.

Виглядає легко

На першу думку, то можна легко зібрати тисячі передплатників для "Юнацтва". Бо припустім таке:

1) Кожний передплатник пересилаючи свою передплату, вислав би ще одного доляра й для свого найліпшого приятеля, або кревного. — Вже передплатники подвоїлись.
2) Кожний передплатник може приєднати бодай ще одного нового передплатника. Вже аби як, то можна когось допроситись, щоб переплатив "Юнацтво". Кожний з нас має якогось вуйка. або стрийка, що від нього можемо випросити одного доляра на передплату, для своїх дітей. І вже передплатники потроїлись.

Передплатники потроїлись. — Певно, що потроїлись, бо годі їх дістати. Справді так при столику і навіть без олівця можна приєднати тисячі нових передплатників. За пару хвилин всі можуть стати передплатниками "Юнацтва."

Зробити тяжко — Подумати легко, але зробити тяжко. Чому? Бо тяжко допроситись, щоб всі члени й всі передплатники зробили для нашої молоді, а тимсамим для "Юнацтва" цю велику прислугу.

Візьмім активну участь в цій кампанії і зробім від себе все що в нашій силі, щоб ця наша кампанія була успішною "Юнацтво" мусить мати бодай 1,000 нових передплатників. — Ми мусимо їх знайти.

CLASSROOM DEFINITIONS

A monologue is a conversation between two people such as husband and wife.

A spinster is a bachelor's wife.

An heir is when any one dies you get what is left.

A hospital is where you go to be born.

Mushrooms always grow in wet places so they look like umbrellas.

Universal suffrage was when the whole universe was made to suffer.

A republic is a place where nobody can do anything in private.

Homicide is when a man kills himself in his own home.

Savages are people who don't know what wrong is until missionaries show them.

Natural immunity is being able to catch a disease without the help of a doctor.

A metaphor is a thing you shout through.

Confucius was someting like a big noise.

Trigonometry is when a lady marries three men at same time.

A monsoon is a French gentleman.

A millenium is very much like a centennial only it has more legs.

A passive verb is when the subject is the sufferer as "I am loved".

Etiquette is little things you do that you don't want to do.

Revolution is a form of government in Europe.

A trust is a large firm that hopes business will get better in the near future.

By Mrs. Margaret B. Dawson,
Magazine Digest.

Fashion — a despot, whom the wise ridicule and obey.

A bore — a person whose life is an open book and he reads out loud from it.

A good marriage — someting like a good handshake, where there is no upper hand.

Mary Jane: "Mother, why hasn't Papa any hair?"

Mother: "Because he thinks so much, dear."

Mary Jane: "Why have you so much hair, mother?"

Mother: "Now you run along and play like a nice little girl."

Danilczak Martin

Whenever one thinks he is indespensable, he should stick his finger into a bowl of water, and then notice the big hole it leaves when he takes it out.